S. No. 81

TREATISE

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MS 239/6

Gout. A Treatise on the Gout, MS. on paper (22 *leaves*, 12*in.* *by* 8*in.*), the first 7 leaves are occupied by a preface in English addressed to Sir William Cecil; the rest contains the Treatise (in Latin). No name of the Author is given, but it was evidently written by a Court Physician intimate with Cecil, *old calf folio.* XVI CENT.

A MEDICAL MANUSCRIPT OF SHAKESPEAREAN INTEREST

[medicine]

305. ——. GOUT. A TREATISE ON THE GOUT. *English, 16th century* [*about 1580*]. Folio, calf, uncut. $590.00

ADDRESSED TO SIR WILLIAM CECIL, LORD BURGHLEY. An English manuscript written in an Elizabethan hand on 22 leaves of paper, measuring 12 x 8 inches. The first seven leaves are occupied by a preface in English addressed "to the ryght honorable syr Wyllyam Cecill Knyght. pryncypall Secretary to the Qwens most excellent maiestye." This is followed by the treatise, written in Latin, with a blank leaf between the preface and the treatise.

The author's name is not given, but the work was evidently written by a Court Physician. Lord Burghley was also the guardian of Shakespeare's friend and patron, the Earl of Southampton. This Address extends to 13 folio pages. Also of importance as it elucidates medical passages in Shakespeare's Works, such as in—*Do curse the gout, serpigo, and the rheum.*—("Measure for Measure"). *A Priest that lacks Latin and a rich man that hath not the gout.*—("As You Like It"). *But the gout galls the one, and the pox pinches the other. A pox of this gout! or a gout of this pox! for the one or the other plays the rogue with my great toe.*—("2 Henry IV").

Cecil was Secretary of State 1558 to 1572,
and made master of the court of wards
in 1561, so this MS. must have been written
between 1561 and 1572

To the right honorable syr William Cecill knyght
prynypall Secretary to the Q. ye most excellent
maiestye

When that I was attendynge in the Q. ye maiestyes Court of
wardes, the last terme, for yor comynge thyther, by reason of my
matter dependynge there I learned that the cause of yor absence from
theuse, was for that youe were so payned with the infirmytye of
the gowte that youe dyd not styre abroade. Then I called to my
remberance thib verse of Ouyde soluere nolosam nesit medicina
palagram, wrytten in derysyon & reprefe of phisityons, which can
not cure thib decease. And farder considerynge howe that the phy
sityons which by their arte can not cure the same, yet are so agrea
bled agenyst hym that in hib lyfe, dyd comenly comenly cure yt, and
such lyke, to them unknowable, and also lefte to hib posterytye, the ways
& meanes howe to doe the lyke, that they doe not onelye defame the name
& memory of that man ab much ab in them lyethe, but also do cond
emn hib wrytynge, for vayne & folysse thoughe they neaber dysce
them, or at the least wyll not take the payned, to understande trye
& prove them, whereby not only youe, but also mayny other doe
langwysse & contynuye in payne, whych I thynk mayte by hib
dertryne be holpen & cured. Therefore I thought yt my dewtye
towarde god in the band of Charytye, and also towarde my prynce
& Contrye, to whome next vnder god I owe my seruyce, to lett youe
understande what that man hath lefte in wrytynge concernynge
the cause cure & helpe of that decease lest that by that infirmyty
longe contynuynge vpon youe, so rare full a workman in
Chyrysse vynyarde, & so necessary a member in the administra
tyon of the weall publique, sodde ether be made not able to doe ye
in executynge hib function or elle by imature death (which god forbed)

should be taken a way from vs / I dee not this by ramse I thynk
that I alone doe see those hys worke or that I can better skyll of
them then others (whych know myne owne insufficiency best of
all other men, and in deed do not practyse physyck nor yet am
worthy of the name of a professor therof, but only am a lover of ye
ryght & true physyck & his followers, whereof I will (god willyng)
make sundry bryefe all as sone as yt shall please hym to graunt me
ye ryght & true) but I do this presume for doubt that yt every one
that ~~shall~~ hath seen hys workes & pruysed ye skyll & effect, that he
hath lauyght, should abstayne to gyve you vnderstande of the
same that shold doe your good, thynkyng that some other that
can do better, hath or oughte to serve the same to your, so should
your be skyll kepte from the knowledge of the same & skyll con
tynue in yor payne & greafe / for I thynk the physytyons
wyll nothynge saye in his commendacyon, nor yett folowe hym
whome they can not abyde & who that wryteth so dyversely a
gynst hys doctrynes & then / Hys name was philippus Theo
phrastus paracelsus, a man of hyghe learnynge & of incredyble
yea almost of heavenly wysdome / he Germayne borne in Einzid
len a Contrey of Helvetia / which lyeth buryed at Salysburge in
Nosomio in the temple of Sebastyan / where in the wall of the
same temple ye erected his tombe by mynen assent, whereupon ye
a marble stone in the which for a perpetuall memorye, & to the
honor of the myraculouse god, and for the testymonye of the truth
ye graven this Epytaph

Conditur hic philippus Theophrastus, insignis medicine doctor quidi
ra illa vulnera lepram, podagram, hydropisim aliaq; insanabilia
corporis contagia, mirisitia ante sustulit, ac bona sua in pauperes

distribuenda collorandaq; ordinauit / Anno 1541 die 24 Septem- 1541
bris Vitam cum morte mutauit

And thorowgh this were the tyme of his death yet yet hys wors
the dyd not com abrode in longe tyme after, especially in the
latyn longe / And seynge that yt hath pleased the almyghty
only wyse god, by one man John Culsemberge or rather Jose
faustus not longe before his tyme, to cyve unto the worlde the use
of prynteynge neaver knowen before, to the manyfest detestynge
ruyn & overthrowe of Antychryst, and to the restoreynge of the
longed which before were suppressed / And seynge that yt hath
pleased the same god by one man Nicolaus Copernicus taken
in the tyme of this parcelsus to restore vnto the true place of the
starrs, althoughe by neve & wonderfull hypotheses mete reason
to the ade, which before his tyme the worlde had longe wanted
And seynge that yt hath pleased the hyghe wysdom of the same eternall
god in this west parte of the worlde taken in the same tyme by one
man Luther manyfestly to reveale to man the true doctryne of
Galatayon, which longe tyme was darkened with corrupte doc-
tryne before hym rouenly maynteyned used vsed and
defended / and which before hys tyme laye hydden & lurkeynge under
heavy sense, amongest the which of Country man wyclyffe in his
tyme was not inferyor to other, And after the tyme of Luther yt
was more fully and tyartly taught by others which tooke their first
light of hym / what marvayle ys yt yf then yt hath pleased the same
god in the same tyme, to open & sewe to that one man the true
knowledge of physyk & wyght nure of dietas & the true ways
of preservynge health contrary to the prynciples of that ways
which

which longe tyme before was taught & vetrayed, which trewe
physyck dyd longe before his tyme lye hydden amonge many sewe
in which number our Country man Barond was not the least in his
tyme. And sythe the tyme of his paracelsus the same his doctrynne
ys more amply set forth by his Scholars which tooke & learned their
knowledge of hym. yea & which ys more, some great learned
men of the Galenists in other countryes as they rouse them selves
stynge the trueverity of their knowledge, are beyond great desyrers
& followers of Theophrastus. Yt appeareth his doctrynne ys not like
as the phisityons do object agaynst hym, but the most auncyent
medycyne derysed out of the fountaynes of nature. Longe before
their & to them vnknowen. For Atlas the great astronomer
which lyved in Moyses tyme was gaynsayer on the mot
herb syde of Mercury the great whose nephu was Hermes ab
Augustin writyeth. this Hermes or Mercurius trismegistus
teacheth to make the trewe perfect & most auncyent medycyne of
forfatherd. After hym succeded Orus, and after hym followed
Halye in that order. after. After that when this Arte was gro
wen in to ashyyon. Apollo began to practyse reuelyne typpe wich
ted grounded upon reason which tooke good sure[illegible] in the sight
of the people, wherefore he was accompted of the heathen for
a god. And had a temple dedicated to hym. wherefore he was acco
pted the fuventor of physyck, as in Ovyd he sayeth of hym selfe
Inuentu medicina meu est, opiferq per orbem dicor
Aesculapius his son succeded hym in the same arte, whome the
Centyles dyd honour lyke wyse as god as they dyd his father
and
2

and dedycated a temple to hym also / After these followed Machaon
and podalirius sonnes of Esculapius / whome paracelsus prayseth for
the best learned men conynge in the secretes of nature / and that
yt pleased god by them to graunt vs the vyrtues of medycynes.
And Petrus Hasardus a learned physytyon wryteth, that he
passynge forward Russia throwgge the contrey of Lytonia an
wydynge in a certayne abyenasterye for lodgynge, tarryed ther ij
dayes in perusynge the lybrarye, where he found ij pettes of the
workes of the same Machaon & podalirius wherin mentaled fully
the forme & manor of dortynge as doth onter paracelsus / wherefor
he sayeth, he knowyth & beleveth certaynlye that there yes no mene
dortynge, ab or physytyons wolde bear vs in hand, but auncyent
pure & perfyte / and that vs they have yes corrupte depraved and
detestable / After these hyrawse no physyke was rondeuly known
to be in workynge, yt was ordeined by the commandement of the
prynce, that yf any man or woman of Cyty or contrye had tryed
any good ayedynyd taken vppon them selves or elle vppon any other
they shold wryte yt in a table & fasten yt to the wall of Esculapius
temple, out of the which afterwarde Hyppocrates, made Aphorysmes
& certeyne compendyous rules of teachynge, wherefore yes the de
ryvacyon of or physycke rondeuly used & practysed /
And wherab there be iij kynds of medycyne, that yes to sayd first
Universalis, or Vnarij, metaphysica / the seconde yes particularis, or terna
rij, physica, the thyrd yes Vulgaris, binarij, mixta / the last & worst of
these we have in vse / and the other ij habe made open to vs which
before were hidden from vs. The first which yes supernaturall
or universall / yes such a medycyne as dyd that onely ask & all manner
diseases of whate sorte or kynde so ever they be of, are cured, all sysk
persones restored to healthe / yt yes a medycyne so temperat & pure
& incorruptyble that yt yes able, wythe his incorruptyon to correct

amende and consume all corruption in man's body, eaten as fyer
doth consume the impure parte & separateth yt from the pure / yt
increasethe the vytall spyrytes yt defendyth & preserveth the bodye
from all corruption / This medycyne amonge the philosophers
ys called by many names & covered by dyvers parables & darke
bynde of speches, the which deceaved worldly men & brought many
many from vyll estate to extreme beggery / for vertuous the phy
losophers were lovers of wysdom & not of the worlde, nor of worldly
ryches, but desyered & sought to have sernam atq quaernam beati
tudinem, or mentem sanam in corpore sano, therfore they vsed this
supernaturall medycyne, wherewyth they dyd dygest & expell
all corruption out of their naturall bodyes wherby the body was
so prepared that therin was made a perfect vnyon and transitus ab
extremo perfecto, per medium, ad imperfectum / whereby the body was made
subiect to the soule this severely they accomplished the perfect trythe, as
appeareth as well by other philosophers, as by their wrytt of this dere
Worthy were no gayners therby / But they dyd wryte of this medi
cyne so covertelye that men thought that those philosophers promyssed
in the wrytyngs mountaynes of golde / & such a stone or fyxed mat
ter, that could convert & loose all other base mettalle into materiall
& mynerall gold, wherin they were greatly deceaved as appeareth
for yf such a medycyne perfect, that had such a vertue of transmutacyon
golde be had out of any thynge, yt must neede be out of golde rather
then any other mynerall, for in vegetable or Animalle yt ys not be
hadd howsoever golde ys the purest & fynest of all other / But out of gold
yt ys not to be gotten, for yt hath no more colour in yt, then yt needeth
for yt selfe / for yf yt had yt were not perfect / And thoughe one

do.

fynde by experyence to take a dram out of an ounce of gold water
wyll they wyll make an ounce of Syluer or other base metall into
perfett golde, yet they gett nothynge therbye, for by this arte, they get
make no more golde that that wayght of gold was, from whence
they tooke their medyyn, bytause the golde had no more color then
needed only for an ounce, therfor yt colde gyve no more to other/
but yt mayde color more metall, but then yt yb not golde, but mi-
tall colored/ & therfore the philosophers golde yb such a temperate
medyyn as I have declared/ which yb in deed, forma, forma, sepa-
rated from his impedyments & grosse substance, which yb brought
to such purytye that yt worketh in mans bodye called ab, forma,
celestis, worketh in to any matter prepared therfor by nature/
therfor they called the detrated & impurytyes of mans bodye, by the
name of imperfett metalle as of Lead or tyn/ of Iron or of Cop-
pe. So that when any man that had any of these impurytyes was
brought to perfett temper by this perfett medyyn, then they sayd
that these imperfett metalle were turned in to golde/ & nd by
this means was this great treasure of medyyn hidden so that very
few of the learned phisytyons & professors of phylosophye dyd under
stande yt, vntyll Theophrastus bylme, thought the philosophers the
selves in their writynge exhorted all men that studyed their wry-
tynge that they shold not redyle the have lerned of their wrytynge
but shold rather make an Allegoriall exposytyon therof
The other kynde of medyyn particularis, ternarij or physica
consistith in thre kynde/ for ab whole man consistith of thre
that yb to saye of Animus id est Spiritus/ Corpus, and Anima, que
est substantia media inter animu et Corpus, participans ex vtroq

So ther body consystyth & ys compownde of iij that ys to sayne of
Sulphur, Mercurius, and, Sal / In these thre consyseth all mans
health & syckness / And as thes thre only be in mans body so
they be the cause of all diseases & not the humors, so there be only
3 generall kynde of diseases / But ech of them have many dyuerse
sondry & ther esperyall sortes of infynytyes as ther be sondry sorts
& kynde of Sal Sulphur & Mercurius & of dyuerse & sondry natures
As longe as these agree together, the body ys in health, but as
sone as they dysagree & any of them be exalted, the body ys syke.
Wherfor ther be 3 kynde of medycyn requyered, to
prescribe or to restore mans body to health / that ys ys the diseases
be of Mercurius alone, yt ys to be cured with Mercurius taken
out of an other body / Although ther ys no diseases almost but it
myght by some meanes, yet yt hath one that ys there / ys the diseases
be of Mercurius & Sal yt ys holpen with these ij / But ys the
diseases do consyst of all iij, yt ys cured with those iij taken
out of an other body / So that ys any of these by cause Sal
sulphur or Mercurius be exalted to much & passe ther mean
ye must be amended & reduced in to the perfect state of hyd owne
kynde, & not of a contrary kynde, by waye of transmutacyon
and by mutual agreament, in vertene & power, & not by repugna
cye or contrary thye of naturall qualytyes / & hyd medycyn agreth
& delyteth with his kyke by cause nature rejoyeth the lyk nature,
& desyreth much to be coupled joyned & changed in to his kyke.
and kyke are corroborated & strengthened with the kyke, this na
turall desyer ys the cause of all preservacyon & this ye profeth
by

by dyverse & sondry argumentes / and that contrarye are not ment
by contrarye but only, proprie ad suum innatum / He proueth
also by sondry argumentes that the humors wyth or physytyons so much
sweat & labor about, be only the attydentyes, condytyons, signes
colours & all yt we have only flowers & colors of decrease, and
not the matter, rawse, substance or nature of the decrease / wherfore
when they go about to cure the humors or the qualytyes, the leave
the decrease vnrewed / for the signes of thynges are not the matter
or substance yt selfe. / He conuentlyth therfore the physytyon to
knowe ech decrease by his wyght & anatomyes, that yes by the matter
propertye & nature of the viene substance of the decrease & not by y
signe of yt / And that he shold have ~~frete~~ the wyght anatomye of
all decrases & of all natyvall thynges before hyd yes, so shall he ap
phye to ech infyrmytye fit apte remedye / for by the concordance
& agreement of the anatomyes of the herbe or other natyvall thynges.
for medycyne
of the decrease, the physytyon knoweth what thynges have affinitye
together, & ought to be coupled & ioyned together / For the wyght
anatomy consyssyth in the knowledge of the kynde concordance
and nature of all natyvall & estern thynges wyth man, which
do agree imbrace & cherishe ech other & conioude together in mutual
agreament, of verteue power propertye & estate to defend nature
So that of the wyght conioude of these ij anatomyes by of the decrease
& of the medycyne treue nure doyth growe & proceed / wherby yes
declared that hyde are to be ioyned wyth the hyde /
Also he teacheth his Scholars that wyth wyght great dylygence
and great labor, they shall contynually learne & exercyse the
sleves & knye all thynges by the syes / For the syes letteth the
doyenes and arte of physyck / yt yes the physytyons gayster

he.

He teacheth & learneth experience, by the feyr by dyge stynge
fyryngt exaltynge, resolvynge, reduynge, compowndynge and
such lyke, by such experience shall he fynde out the iij substaces
of all creatures in this worlde of what nature, faculty propertyes
& condycyons they be of so shall he knowe all thynges by visible
experience, so that the trewe proof & tryall shall appeare to his
yes, and touched wyth his handes. So shall he see the matter of
etch medycyn & of etch deese, & touch yt wyth his handes. Wherfore
the knowledge of the other physyck of humors consyste in thyngs
invysible, in opynyon in probable conceytynge & sophysticall
argumentes, wyth out demonstracyon of experience. He calleth
this arte Ars Spagyrica wheych teacheth to seeke & fynde out
by the fyer what thynge yo hydden in etch bodye.

He teacheth also that the physycyon ought to be a natyrall
philosopher and that his chefe study shold be to gett the symple
elementes wyth their fatenesse reserved wheych be hydden under
them out of the grosse substance to the use of physyck & preservyng
of health. By raynes all thynges that shold be for medycynes
shold be first purged from their gross substance. By raynes
wheylest such formales essence, or fatenesse be reserved be wra
pped hydden & clogged in their matter or substance, they abyde
& cleave fast to them & can not be easly parted a sunder onles
nature have helpe therunto prepared by arte, otherwyse the
worke of that heavenly benefyte yo hydered & left, for yt
yes the benefyte of etch thynge that worketh & that yo medy
cynable & not the substance or bodye. In this appeareth
the fowlt of physycyons which wythout such separacyon

do.

do myniſter ther ~~myniſter ther~~ medyynes to ſyck perſones, for yt yes
better ſeparacyon of the pure from the impure to be made, before
yt comyth in the the ſtomach then after in the ſyck mans ſtomacke
which yes to vnable to make ſuch ſeparacyon. And by ther medyynes
the patyent receaveth rather noyſyement then a medyyne contrary
to the verye Rule. One medicamentum qual transit in alimentum,
ceſſat eſſe medicamentum. For when ther medyyne myniſtered in
his body or ſubſtaunce comyth into the ſtomacke, yt yes ſeparated into
treble noyſyement & double tyrystrett, taken away other metal yth
& alſo yt yeth moſt to take his medyyne out of mynerallis, bycauſe
no other bodyes be ſo longe in incrafyynge (for cauſe yes any metall
perſytted in 1000 yeares) therfore yt may be easy gathered, that
the longer they do abyde in ther formacyon, under the influence
of the heavenly powers, therfor the more excellently & perfectly of
thoſe creatures & heavenly powers be impreſſed in them. And they
have a more penetratyve ſpyryte then the vegetable or Animalls
habe; therfor yt taketh out of them medyynes of great effect
By that yes aforeſayed yt doth appeare, howe Theophraſtus his
medyynes do diſagree from thoſe of phyſytions, which be under
the thyrd kynde of medyyn called Vulgaris, binarij or mixta
for as yt yes aforeſayed other phyſytyons medyynes do more agree
with the bodyes (by reaſon bodyes are noryſſed with bodyes) then
with Anima, vitæ vim fons Vitæ doth conſyſt. Wherefor ſuch medyynes
helpe lytell to longe lyfe, or to the releaſe of Anima, yf yt be feble.
And bycauſe ther medyynes are myniſtered with ther bodyes, the

Nowe vertewe & power that sholde be medycynable, yt is so hynde-red that yt doyth lytell good / by reyson their outward applica-tyons are so grosse that they can not penetrate or pearse to the veary substaunce / neather yet their in their composytyons, any wyght or derue observacyon of the wyght Anatomye. wyth the decaseth. or at least veary seldome / So that when they be well considered & wyghtly compared together, there is a great dyversytye betwyxt the dortrynes & medycynes longyng by hym, & the medycynes of the humoryst, as is betwyxt the verye dortrynes of Christ and the Bonnysse dortrynes / For as the dortrynes ~~the~~ of Christ for the hellthe of the soule is all together spyrytuall & requyreth no outwarde thynge but the Sacrament of Baptysme & of the Eucharyst / so do o^r paracelsus hys medycynes for the hellthe of the bodye, consyst in gradenly vertewes & requyres no outward grosse substaunce to be mynistered, but only those vertewes of the medycyne in a veary pure bodye, which may retayne & kepe the same / For yf there were no bodye for them to be yn they wolde flye & vanysse a waye. / And as the late Bonnysse religyon standyth only in outwarde & corporall tyes, which be a lett to the worke of the spyryte, which is occupyed about them / so the humoryst medycynes consyst in corporall & gross substaunces which serve for the bodye, whereby the vertues of the heavenly vertewes be lett & hynded, and those do resist bodyes, dyght yhou which is occupyed about them

Moreover seynge that this dortrynes of Theophrastus is more

wonderful her Hyporates and his medycynes, & yes proved here
by experyence as apparyth by his Epytaph aforesayed, and by
her testymonyes of sondry learned men, where one affyrmyth that
ye healed xij leapers brought to hym at Nurymberge (a thyng
incredyble to them that dee not consider his rare & vnknowen me-
dycynes) And styll he dorthym constyleth vpon seure & infallible
grounds the proufe where appearyth by visible & palpable experi-
yence & here effect & not in frywolust & vayne dysputacyon &
vncertayne captyous argumentes And styll ye yes had in
so great estymacyon in Polonia & Transylvania Moravia
Grecia Athens & other places that they vse & solowe hym in
her Scholes as testyfyth Gulielmus Montanus a learned
physyan And styll his Scholars at this tymes being famouse
phylosophers & physyons folowyng his dorthyne do daylye great
cures, as appearyth to the worlde. And in this that wyll tyme
therin I thynke may appear, as yt dyd to me in mayntynyng of a
decrase in my sotle by his Rule which I ravyed xv yeares, thoughe
otherwayes I had lest nothyng vnthryed / we sholde not ether be
afrayed to solowe hym or to thynke in so doyng, we leave a rey-
tayne knowledge for an vncertayne, or olde for newe / have
doubte, ben to hedyloste in these matters / but my meanyng was
to lett yone understande partely where this Theophrastus doyth
dyffer from o^r physyons, wherby yone maye see his rare & lest
indeed me to thynke & hope that by his medycynes yone shall by godes
helpe vertable remedye of yor greafe, which together with lerna be-
atitudo & prosperous estate I praye god to graunt yone & youre

De tartaro et eius origine in corpore humano, et quod
ex eo podagra, calculi in renibus et vesica et quam
plurime alie egritudines oriuntur

Quia quelibet res ex eo ipso quod per se est, id est ex prima
sua materia, et quod ut perfectat id est ex operatione, merito no
men sortitur, ideo plurime egritudines in humano corpore ex is
tenteo merito morbi tartari dicendi sint, quia ex tartaro pro
veniunt non ex humoribus / Et est sciendum quod quilibet hu
mor terrestris, continet et habet in se incorporatam quandam
materiam coagulationi aptam, ut in experimentis patet et primo
in vino Est enim terrestris ~~terrestris~~ liquor ex terra exeuntes
et talem materiam incorporatam seu adhuc, de qua dicimus
que materia apta coagulationi postea perveniens ad operationem
vel artu coagulationis, hic illud coagulatum separat, ac sicut sed
a retro, et ad extremas partes dolii vel vasis depellit, ubi adhe
rescit, et illud ipsum coagulata dicto materia, vasi adherens, vini
tartarum dicitur / Sic in aqua huiusmodi quoque materia inveniti
que subtiliter se a reliqua separat, et que tartarum appellatur
Sic in lacte, lactis tartarum vocatur / Sic quoque ex suco obsoni
orum, et herbarum tartarum generatur, et nominatur tartarum
succorum herbarum &c. Sic denique in leguminibus, et omnibus
istis, quibus humor inest, quibus vescimur aut in potu vti
mur et venire solet, et hoc est tartarum / Et omne quod terra pro
duxit habet tartarum. Igitur quot corporum sint in mundo tot sunt
tartarorum differentie, ex quibus in homine tartarum provenit
quia ex diversis cibis et potibus diversis speciebus tartarum generi
antur, unde diversa morborum genera / Sic trigo quod comedi
mus et bibimus natura non concipit nisi quod purum est
Tartarus igitur in homine est omne genitum ex eo quod
comedimus et bibimus, habens in se mucilaginosis quiddam

ex dissoluto frigido et coagulato per caliditatem stomachus statim vbi ad
se recipit coincest et ingesta, separat impurum a puro, quod mutrimentum
est / Et sortito stomachus, purum transit, ad membra mutrimenti ca-
usa, impurum per stercus egit Et si stomachus debilis mittit impu-
rum etiam ad hepar, vbi quoque separatio fit, si hepar forte, vera separat
et mittit mercurialia in locum corporis ad illud mutrimentum, Calida de-
co mittitur ut nibus in quibus tertia digestio absoluitur / Sed vbi pri-
ma separatio in stomacho non est bona, et hepar separare debet, si he-
par debile est aut altiaritina, tunc ita tartarus venit ad locum in
quem mutrimentum descendere debet ex consuta natura in constitu-
tione Tartarus ergo ab ingestis bibitis et comestis provenit, sili-
cet ex debilitate separationis membrorum. Oportet igitur ma-
teriam ~~tartari~~ istam tartaream esse superfluitatem naturalem
et segregationem quandam ab omnibus corporibus coagulatis,
que mixta quamlibet concordantiam cum spermatis parte mis-
cetur. Quo modo ista terrestris materia a coagulatis corpo-
ribus separatur distinguatur que sic intelligo Quodlibet cor-
pus debet per se esse simplex, sine omni permixtione / Et aqua
nil nisi aqua purissima absque ullo additamento, sicut sunt sedi-
mentum non nisi sunt esse debent puri, et immaculati ab omni com-
mixtione alia, quod tamen ipsum ita non est, imo in omnibus sit ad-
dit vt purum cum impuro mixtum sit, quoniam cum aqua lutum, cum
vino fecis sit mixte Postquam autem aut accidente purum
ab impuro separatur, tunc demum aqua non nisi aqua vinum non
nisi vinum mutum remanet / Illud igitur impurum quod separa-
ri contingit tartarum ipsum est / tamen materia impuri co-
agulationis ~~apta~~ cognita est, que fuit monstrum tartarorum:

porro

1.

Porro ex aqua fit lapideus ex terra tartara / unde sequitur duo genera tartarorum esse unum ex tenuiori aqua, alterum ex tenuiori ~~aqua~~ terra, que tamen ambo tartarum generant / Cum quilibet humidus ex terra provenientes, habet in se malam quandam salsedinem, item tartarum quoddam, quasi vitrositatem apparentem / et ista a coagulatis corporibus resolvit se in terrestres humores, qui liquor sum sequitur mutrimentum, et in omnibus corporibus repertis / ista corporalia se laxem liquorem ad se attrahunt, et corporibus impuritatem non separat, idem tartarum a liquore puro non stringit, sed permixtum in nutrimento esse patitur, fit vt si permaneat in corporibus ex corporibus deperditum hominem / Cum igitur cum impuro inditur ab aliis corporibus appetitur et attrahitur vt qui aquam bibit, illa appetit, ac bibit illam, cum illa autem id quoque bibit quod in aqua est impurum / Dicimus qui bibit illa et cum vino impuriorem quoque haurit partem / et sic quicquid dicum est quo vtrum aut vtrum, in to simpliciter impurum simul cum puro permixtum sumimus / sicque simpliciter in omnibus potus et cibi partibus commisceri / Et quemadmodum in clavo fabricando solet, faber accepto ferro igne cum eo coniungit et sic commisto cum ferro igne, clavum aut aliud quodlibet efficit / praeterito clavo ignis iterum recedit, nam scilicet absoluto clavo, nec amplius circa illum operatur / Sic quoque cum mucilagine et sale fieri dicimus / sal enim recedit, aufugit abit, mucilago vero manet, consistitque / et est ipse tartarus / Quod sic intelligitur, mucilago est ipsis corpus, sal autem est virtus quae coagulat vel congelat / Sic igitur sal sua coagulatione perficit etiam si substantialiter non adsit, mixtura tamen perfecta adest, hic residuum sal iterum abit in corporeum / De mucilagine autem tartarum nullum fit corporeum sed massa per se permanet / Sic igitur quedam permixtio reperitur, in qua sperma consistere cogitur

perfectio, tu sale tu mucilagine, et quinetiam deinde etiam Archeus adest qui fabri vice est. Horum igitur duum vbi alterum desit, aut minus perfectum est, ibi tartari generatio esse nequit, sed sit defectus vel mucilaginis vel salis vel Archei, optimum quidem melior in corpore est quia tartarum non generat, sit tamen alia quidam inde putrefactio quae quoque in corpus incidit. Quia igitur homo cotidie cibis potuque nutrimentis ad corpus sustentandum necessariis vtitur, Quaerendum est quo modo ista corpora cibi et potus digeri concoqui et corrumpi primo debeant, quapro operationes eorum interrumpi et auferri queant, ne ad coagulationem, et effectus malos perveniant, idque extrinsecus fieri debet non in homine. Dum quando pervenit ad suam perfectam digestionem lac clarum, sincerum, et purum est, namque a se separatur tartarum suum, nec amplius tartarum efficit. Si autem ad istam digestionem perfectam nondum pervenerit, id est nec sufficienter ab homine, in hominis corpore id efficit, et sit quod extra hominem in vase fieri debet, id demum fit, nisi quod in hoc multum refert quales Archeus in isto homine sit quae sortis et quae aliae separet. Quia enim aliaque perfectus est hic Archaeus, imperfectus sit vt ipsa perfectio et imperfectio in digestione apparet, quae quoque nunc perfecta nunc imperfecta est. Quia tartarum ab extrinsecus rebus in nos pervenit et in nos intratur, ex cibis scilicet rebus, quibus edendo et bibendo cotidie vtimur, iuxta eorum etiamnum naturam, vim suam et essentiam corrumpit tartarum qui in nobis est. Sicut vt de extrinsecus fiant in nobis tartara interna, vt quod antea extrinsecus tartarum fuit in cibo et potu, id postea quasi ipsissimum sit tartarum internum humanum, idque propter oeconomiam Archei humani in quo transformatio est. De coagulatione igitur et formatione tartari scriendum est, tam

fieri

z

fieri non posse nisi in hominib natura, proprietab quedam insit, ad
hanc congulationem intimata, et congulatio adiuratur. Nam ppter
exterminari solumodo rerum efficiam fieri id non potest, vt lapidum
efficiat sed requiruntur ad hoc duo spiritus, qui homini lapidarto me
rbo laboranti iuti sint / vt spiritus salis qui est in microcosmo, de
inde Archeus natura microcosmi / hib duobus quia lapidum efficitur
quemadmodum id fiat iam porro animadvertendum est / Spiritus sa
lis ea est natura proprietas ac vis vt omia congulet / nam sicuti
predestinatam congulationem etiam carnem in carnem, ossa in
ossa, ligna in ligna, lapides in lapides arenam in arenam, metalla
in metalla congulat / Officium itaq; eius est congulare ea que lapi
dea natura sint, et congulationi apta in homine reperiuntur /
Archei autem officium est separare, purgare, separare ac dis
cernere purum ab impuro, et omia per Antimonium subtilissimum
emundare. Hoc enim perpetuo agit in microcosmo, vt separet et
mundum ab immundo singat / pro deficitu spiritus salis in homine
non fit generatio lapidum. Singuli enim spiritus qui in homine
sunt, singulas voluptates habent quibus gaudent et quas appetunt
Spiritus igitur sit salis, si non sit affectus est erga lapidum,
et si tali voluptate erga ipsum non moveatur, non agit ad congu
landum ipsum et sic lapidum non fit / Duo modo autem imi
tat generatio lapidum in homine, id quod sciendum est dicimus quo or
dine / Principio et ante omia sciendum est (vt dicimus) q lapidum
exterminat concipitur in cibis et alimentis, nutriunt autem in
nobis nascitur, quod ita audit. Archeus qui in homine est
primus est author rei huius / Nam cibum et potum prestquam
sumpsimus, purgare debet, ita vt purum quod est ab impuriori

segregat ac discernat / quod igitur purum est in sanguineum ac ravne
ubire habet / quia quodlibet membrum ex eo quicquid sibi apte et conveni
ens nutrimentum fore iudicat extrahit / quod impurum, id rejicere
tanquam inutile quid solet / que dejectio, per secessum et per urinam et su
dorem fit. Prima igitur vis consistit in virtute stomachi / Cum enim
virtus in hoc laborare debet, ut quam diligentissime separet tartarum
a bono nutrimento, tartarumque tanquam superfluum per secessum rejiciat
Cibus enim et exercitium illud nihil aliud esse debet, quam fecis
et tartarus. Nam in stomacho ut diximus ita plane cibus et po
tus purgari debent ut fecis et quicquid est tartari per secessum de
pellatur / ut sic id in quo tartarus coagulatus fieri poterat, destru
atur, impediatur et rejiciatur ne tartarus fiat, ne cum spiritu salis
forte coniungatur, aut ei subitaneus esse incipiat. Sequitur itaque
duplex via. Expulsiva scilicet ventris per intestina et altera
expulsiva per urinam / que omnia fieri per Arteriam stomachi debet /
hanc ob causam ut sic materia altima tartari destruatur et im
pediatur, ne in spiritus salis dominium incidat, aut si incidit, ~~ita~~
ut ita tamen corrupta auferta sit, ne coagulatio ibi fieri queat /
Bona igitur fecis et tartarus univi cum sterore debent, ut sic simul
cum sterore per secessum rejiciantur / Ita fit ut salis spiritus nihil
in se initi quod coagulet et in tartarum redigat.

Quodlibet coagulum habet locum suum in quo coagulatur, sicut
necesse quodlibet contentum in continente esse / et quilibet tarta
rus in humido sustentatur et in humido est / Ubi enim hu
midum non est, ibi nec tartarus generatur / In humido enim
est et ab humido separatur / et illud humidum in vase suo con
tinetur / Omnis ergo humor necesse est vas habeat in quo contineat

pred

3

quod in homine vasa naturae dicitur, in quo est spiritus separationis,
id est spiritus qui id quod tartarum est, a non tartaro secernit, et
id sumit ut humidum in vase purgat, et ab omni impuritate
sincerum reddat. Quicquid igitur impuri adest pro superfluo
id statim ab humido removet. Hac operatione spiritus efficit
ut duo ab humido distincte separentur, tartarus nempe et fex.
Fex ad fundum mittitur, tartarus hinc inde in lateribus
quasi in parietibus adhaerescere cogitur. Sic fit cotidie in homine
fieri solent. Et illud in corpore vas, omnino simile et par est cum
externo vase in elementis, una saltem adhibita differentia, in
emunctoriis nempe et emittendi foraminibus. Ista praeterea
tartari vasa semper impleta sint nec ullo tempore vacua repe-
riuntur. Nam etsi per emunctoria cotidie exprimentur, tamen
indicio vasis a pluviis melioribus in nitrosismo radentibus iterum exp-
leantur, sic ut nunquam vacua, aut inania inveniantur. Nam ista
pluvia semper in homine quemadmodum extra hominem in mundo
ac firmamento radunt. Dum igitur sic in vasis liquores sint, spiritus
separationis ad separationem operatur et purum ab impuro segregat.
Non tamen permittit tartarum cum liquore esse nec secum quidem
sed ab utroque separat. Multa sunt vasa tartarea in
corpore humano. Nam in omnibus concavitatibus totius corporis
tartarus generari et adhaerescere potest. Nulla tamen est cona-
vitas quae liquorem, in quo tartarus est, non vitiat aut no-
cumentat. Attamen tartari peregrini non sunt alia vasa, quam
quae penes emunctoria sint. Tartarus viscera etiam exhiberet
alia vasa quaerit, sed ibi alia etiam forma et species alia sunt.
Nam in ipsa vasorum varietate ac situ etiam tartarus ac species
sunt. Quilibet vena et os est sub tartaro non peregrini tartari

2916

sed cruoribus, et in membris principalioribus talia vasa sint, ubi
talia vasa sita sint ibi varia morborum genera, generantur. Quia si
spiritus salis et materia tartari commixtio adest in uno vase, sive in pons
sive in venis, aut intestinis, aut alio vase, fit tartarus iuxta naturam
ac proprietatem suam, item iuxta vasis proprietatem generatur. Duo
preterea spiritus coagulationis sunt. Unus in peregrino tartaro, alter
in cruoribus. et circa hos duos observanda sunt, Unus circa spiritus qui solus
in viis urinosis congulat. alterum circa spiritus, qui tantum concavi-
tatibus totius corporis, et in intestinis articulis, pori, randis membris
principalioribus coagulat. Quicquid igitur in viis urinosis
coagulatur, ibi coagulatio repetitur. Et omnes tartari species in hos
ab interiori differunt, quia non eiusdem sed diversa forma, ac colores dis-
sunt. quae diversitas ex diversitate vasorum et spiritum congulatio-
nis causatur. Est enim in hos differentia quod alius tartarus alios
dolores parit, aliis egritudines generat quam alius et tamen omnes tartari
sunt. In intestinis vero non corpore sunt, et in concavitatibus
ubi ossa duo coniunguntur, generatur tartarus. sibi enim sese ponit, et
inter aures et cranium, inter nasum et cerebrum, inter nasum et cavi-
taginem. item in vasculis manuum ac pedum. in omnibus locis angulis
totius corporis ubi congulationes, et ubi duorum membrorum commissio
est, ubi in lacertis, aut alibi contrariatates sunt, tartarus generatur
Hic tartarus ubi sunt, ibi Ischialgia Arthetica podagra, gemagra
et similes egritudines sunt, sive in tergo sive in lumbis sive in
lumbis sive alio quomodo loco. Hi omnes morbi ex unico tartaro
similiter cruoribus, qui in intestinis habitat. sicut alius tartarus in
venibus ac vesica. Coagulationes eiusmodi sic sunt Quo-
libet rebus ex qua corpus fieri debet, per coagulationem id fiat
ut sit

necesse est/ Coagulatio autem spiritus salis est, nam in eo dies et potis
tas coagulandi est/ per istum spiritum salis omnia corpora coagulantur
Sublimatq; spiritus ille est et substantiam suam habet; hic illud coagulat
inq; corpus suum redigit/ Qui in maiori mundo agit/ et fit in
microcosmo eiusq; officium suum exercet, sicut hic omnia ordine suo, or
dinata sunt/ Cavo sanguis ossa nervi cutis cor et in substantiam
et corpus suum per hunc spiritum redigitur/ Et sic corporalitatem
suam ab eo accipiunt/ idq; ipsa ordinem ac predestinationem creatio
nis Dolus autem tartarus preter et contra omnem ordinationem
non mentibus est corporis, corpus tamen est ordinatum/ Quia igi
tur tartarus fit contra hominis ordinationem generatur, igitur
natura ipsa, cum aliquando stingit ac ad exitum propellit/ Digitur
separationis, expulsionis, et destructionis virtutes, fortes ac valide
sint, morbos tartarus generare non potest, sin separatio non
operatur, nec expulsiva virtus sequitur, quod in homine nihil ces
sere nihil generari aut fieri potest, de genere plantarum, nisi tar
tarus/ nam alia subiecta omnia digeruntur/ fit igitur coagulatio
illa una qua dicimus per spiritum salis, tartarum in liquorem sicu
mirabiliter imposta naturam ac innatam preparationem, ac coa
gulationem qua artificiosi predicti est, in aliis atq; aliis formis
persicientem/ Et tartarus tunc primus liquor fuit, et reliquis
liquoribus permixtus/ quia autem natura nihil insepratum
relinquit, idco tartarum aliquando separat, ac stingit, et sic dim
cepsus fit, et antecedente coagulatione, liquor in tartarum coagulatus
Et quilibet tartarus in predestinatum suum locum redigitur ac per
fectus

fertur poniturq; Et si tartarum in uritinis et cum glutine albo com-
misceat et in istis locis et granulat et globulus in modum pisi efficitur
podagra tartarea vel lithetica tartarea appellatur / Si non dum
coagulatus tartarus, sed in massa adhuc consistit / appellari etiam
potest Orsiatica tartara / Tartarus podagricus non vel vini
tartarus adfert propter humiditatem igitur in granula sese
componit / et fit in sinovia vel glutine albo parvissimos induris
Ubique glutine non est dolor in membris exterioribus / ista ma-
nifesto extranea est causa doloris
Nullus est tartarus quin in se materiam salis minoralis habeat
id est qui non per sal coagulatus sit / Igitur etiam spiritum in se
habet salis non solum spiritualiter sed etiam corporaliter / Nam
quanquam corporalis spiritus non coagulat, sed spiritus solum proprie
spiritus est, tamen illud corpus in tartaro quoque est, in quo cor-
pore spiritus est et per quod spiritus operatur / Corpus enim
illius nonnunquam vitriolicum est nonnunquam aluminis aut salis commisti /
Ita tartarus ex tam multis spiritibus mixtus, etiam eiusmodi do-
ribus ac parvissimos adfert / quam multiplices enim spiritus sint, tam
multiplices dolores pro vel salis natura est Quilibet enim sa-
lis spiritus principem inclinationem ad morbum aliquem in se ha-
bet, et proprie is morbus est, talis etiam in illius tartari parvis
ipsis passionibus erit / Ita salia quamvis tartara sint, tamen ni-
hilominus interim innata sibi proprietates quasdam retinent / et
sit triplices acrimoniae oriuntur / altera ex tartaro, altera a
spiritibus salis corporis / tertia etiam ex amidenk id est morbo / et

sic
S

sic triplices in tartaro natura sint, triplices etiam passiones ac dolores / Preterea notandum quod quilibet corporalis spiritus naturale suum tempus ac terminum habet, ad procreandum pu-
ricipium / id igitur tempus si inuenerit sue tartareos cruciatus exercitat, dolores profert et sic parorismus alterum parorismum ge-
nerat / Et si tartarus salsus in stomacho non separetur, sed sic in pasta sua trahitur dolores ac passiones pauit quas describere im-
possibile est / Et si granum vnum huiusmodi tartari habens aut aliam proprietatem spiritus salis attrahatur ad nutrimentum et pertinis
ad gluten album sue talis tartarus est podagra, Chyragra et
nugra et ita in ingenti cruciatu / Tamen talis tartarus non
semper congulatur sed interdum resolutus manens iam hic, iam
illuc cum vino in aliud locum serpit / Quemadmodum enim limbo
vel procella maris a vento agitata, varie mouetur; ita quoque tar-
tarus in hominis per experientia interiora in hominis motus, id
est per commotionem vel motum inaliquem varie pellitur Gluten
non est salsum minerale sed est res liquida, sed cum transit ad id sal
minerale, sic incipit / Gluten per se est sal dulce, sed accedit
ad id sal acetosum / Ita ergo gluten a natura ordinatum est vt in
nutrimentis sit, scilicet vt administret nutrimentum ligamentis,
sicut nos stomacho damus cibos, et post digestionem mittit ad hepar
et gluten suum in cibo attrahit / Cum in omni cibo gluten est
idcirco eum attrahit ad ligamenta / Ita ergo in omni cibo, in omnibus com-
mestis et bibitis gluten est naturale et minerale, Cum igitur
sal minerale venit ad gluten, gluten incipit, ex humoribus
salis et mineralibus congulari, inde fit vt membra fiant inmo-
bilia, vt in podagra, et non potest mouere quia gluten congula-
tur

tu est / Idco dolores adsunt quia duo contraria / Gluten est sal dulce,
sed aliud est sal salsum uiuentale, idco quotiens conuenunt fiunt dolores
aliquando 5. 7 uel 14 diebus uel tres septimanas et aliquando diu,
cum, donec recte mistentur et contemperantur / postea dolor aliquando
quiescit / fuerdum materia congregatur ad locum, unde fiunt dolo-
res et patientur conquirituer / Gluten album adeo subtile et purum est
ut nullum membrum facilius affinatur quam gluten album Si tamen
aer ipsum attingit dolet inde / Quod autem inflatur non est
aliud quam quod gluten fluxus aliunde venit, et pugnat uiter et ingrediu
uel si uentiua humoris inflatur / podagra non dolet sed quando flu-
xus radit super gluten tunc dolet Errant qui putant po-
dagram esse fluxum a capite destillantem phlegmaticum / Hoc fal-
sum est nec ex superfluo humore venit Gluten non est in
membris interioribus sed solum in exterioribus, in iunturis ubi
sunt ligamenta, sed quando gluten venit ex sue loco et latius se
dilatat ibi unde contraria est, et continuus dolor Iam omnes
dolores qui in iunturis sunt et membris exterioribus, sunt ex glu-
tine Ubi gluten est in iunturis ibi tartarus fit aut podagra et hu-
iusmodi morbi

Cura podagra

Podagra cura potissima est vt ipsa curetur, et non humores, quia
isti non sint infirmitas humor aut humores, podagra vel podagrica
non magis ex albis et nigris conuenit / Quamobrem inutiliter
purgant / Morbus ipse curandus venit cui nomen est podagra
et non humores / non alia cura videtur hic esse si loco pedis curant
Johannes / Ad perfectam igitur curam podagra primo re
quiritur purgatio / Vbi id solum animadvertendum, vt anatomia
layalina, ad morbi anatomiam se componat planeque ex adversa
scit / Ex quo sequitur id solum eradicandum, quod in anatomia con
trarium ac velut hostem agat, Neque enim purgando quicquid no
dum vestit est medicino neque prodit, sed stultum naturae, nisi ipsa pla
ceat, vt quae lesbiam regulam sequi nolit Nam ad amussim
(vt proverbium habet) applicandum est lapis non ad lapidem am
ussis / cui quidem rei ita se accommodet medicus / neque predictorum
aliquid, puta Choleram vel phlegma vi conetur evellere, sed po
lius id quod natura adversum aggrediatur / purgetur igitur poda
gricus plena ac perfecta purgatione /
Nobis summopere notandum est radicem veratri seu Elleboro nigri
recte preparati podagricum solum purgare, medicinamque fore
podagra, nec solum istinc verum etiam spiritum cum quotquot sint
vera est purgatio, postquam hic progressibus ad curam
Nec fuit antiquis medicamentis vsi sine additione / Medi
corum et philosophorum primi, quibus et sanitatis et vitae longae con
servationis maxima cura fuit huius herbae vsum experimentis cui
cui bonum adiscerent vitae regimen omnibus apprime necessarium
qui ad hunc finem pertingere nitebatur / Hactenus est vt inde fine

morbis, at sani, terminum vitae suum adimpleverint / Nullum in illis
visus, apostema, nec in hepate, nec in pulmone, multa minus in splene
locum habuit / Nullus etiam stupus chirurgiam aliquem convenes
vel sit, vlcera, lupus cancer, et id genus alia, nec intestinis, ca-
tarrhus aliquis nasci potuit, quo paralysis, podagra, chyragra
vel alij dolores, vt in oculis, vel venis, ~~vel~~ frigidi vel calidi,
(qui senibus communiter evenire solent) aut febres, vt sint quoti-
diana, tertiana, quartana vel alie supervenire potuerint / In il-
lis nulla putrefactio generata est, propter quam halitus sanare
potuisset, aut vtrumque provocari / Qui hac vsi fuerunt ex antiqua
vsu ordine sanitatem sua ex venatione sua natura provisus vel
superaverunt, quos etiam curare medicis humoristis impossi-
bile fuisset, ac inconsultum / quod nihil optime, sed singula tantum pre-
tave valent / plus enim omnis et multitudo inest hunc herbae q
fortentium omnium in Arabicis lectorum libris, ad vitae longe con-
servationem describitur /

Diebus igitur sucessimis antequam dolores principiantur purge-
tur patientis, quo facto stupus podagrinus auferetur a toto cor-
pore, sic vt sova paroxismum, parum aut nihil dolorum sentiat
Antiquiores philosophi soliti sint sic loco saepissime purgare
sic vt podagram omnem expulerunt

Modus reducendi Elleborum herbam in
balsamum est iste

Putrefiat in aqua propria simul calore proximo clausa, sty-
llatatque postea separetur humidum ab putrefacto, et iterum
putrefactum est separandum a feribus in singulare corpus resol-
ubile / hic erit balsamum in duobus gradibus in humido

Et cu.

7

Et cum viginti diebus in putrefacto / Dosis putrefacti stridum gradus,
et humidi stridum quantitatem considerentur in administratione post
prostatum / Illud in essentia sua potest assumere si premissum opus
iteratum fuerit additione veritatis herbae / prodest etiam post cibum in
potu sumptum de radice potissimum intelligatur

Cum conversio est ut aliqua portio ravenni ut pote libre quadrans accipi
atur cui aqua mensuratae addatur uncia una, marcorum propterea aquae
3 j radicis humidae in grandinosis fragmentis. uncie ij Carnes mimu
tissimae comiste, cum predictis omnibus, in vase pertoptime clausi digerantur
in aqua bullientis per 8 horas. Demuntur humidum essumendum, re
stetur, quod residuum est abijce / Succus humidus pro morbi personarum et
necessitatis exigentia non plus nec aquo minus administrabis

Alia radicis humidae exaltatio

Ab ista radice retentissima tota humiditas et oleum per vim extrahatur
spiritus extrahatur. Deinceps spiritus ille separetur, et radicis essen
tia sola maneat absque mixtura peroptimaque dulcificetur / Hoc pro
cessu tutius agetur, cum habemus melior purgatio non emersterit
in lucem nec melior aura / Hoc etiam notandum est medicinam
hanc suas operationes non ita repente, sicut solent alia demonstrare,
sed paulatim et suavissime, studium personarum, infirmitatis, regim
inis et aliarum commoditatum proprietatem

Aliter

Pillula ex herbis magnitudine composita ex succo humidi radicis ari
da, studium autem extracto, in uno stomacho sumpta idem praestabit

Alia purgatio ad podagram quoque quartanam spiritum

℞ Mercurij sublimati aureum optimi praepurati ℥ ß Aloes optimae
Chamepithos aqua destillata lotae, ℥ ij Antimonij reverberati
Croci j / Croci martis e calibe correcti ℥ ß Mastichi rectissimi
gran iiij Umbra fulua gran iij / Fiat massa cum essentia ste
chados massiliensis, in qua grana quinque vel sex olei vitrioli fuerint
infusa / Fermentum pillulae pisbrum instarfet a quinto vel
sexto

sexto semper interposito die, detur una deglutienda

Alia purgando intus et extra

Tinctura Antimonij vitria semis ponatur in 20 unciis vini et simul digeri permittantur / De vino bibat ad tres vel quatuor septimanas ante alios sanus purgat hic potus intus et extra, id est per sanguinis vendicationem et deiectionum expulsionem Abstinendum est a vino Antimonij ante corporis cibus preparato vel appellant

Post purgationem si denuo reliquie superfuit aut podagrius aliquin sit infirmior et vel purgationis sepe possit reiteratione tantam tum Resolutivis, et destructivis utendum est quibus liquor salsus sive tartarus qui desendit resolvatur consumetur ac separetur / et granula ista que medici appellant nodosa, ita dissoluantur donec in mellis, aut sacchari inspissati formam redigantur, ac deinde resolvantur, inque ipsa resolutione consumuntur Illa autem consumptio talis esse debet vel etiam que indurata sunt, distortentur, inverdentur, iterum extendantur mollifiantur, ac in parum esse sinu stimulant / Extrema autem et mysteria tartari podagrici resolventia quinque sint, quorum quantibus quodlibet per se sufficiens est, tamen etiam componi adinvicem possit, vel vel quinque vel pauciora simul componi possit / Quid igitur ista simplicia Gummi, Resina Maiera Mastiratorum, oleum Therebinthin extractum / In istis quinque vel in principalioribus omnibus vis et virtus dissolvendi omnia tartara granulata in liquorem et aquositatem consumptioni subiectam et omnia consistil

ppenalio

8

Preparatio autem simplicium predictorum talis esse debet, vt scilicet
eam elevationem perdurantur in qua circulari possit, et
circulatorium illud ad minus vnius septimane esse debet, et sic
compositioni apta sint, ita vt ista circulata bene et tuto componere
re possis et coniungere / Pro vt igitur huius tartari generationem
cognoscis, et prout loci tuis intelleexisti, sic hac inquam circulatione
membra tartarea vel loca tartari granulosi, (quemadmodum nodosa
podagram vocant) vnge / Et ex isto vnguento tartarea granula
resolvuntur que alio modo resolui non possunt, nec vllo pacto curari
aut adimi nisi hac vnctione, qua lite materia consumitur liquida
fit, et illud liquidum in corpus prodeunt sicque in corpore plane consu
mitur, vt nunquam sentiatur aut videatur

Aliud vnguentum sive oleum quo perungat[ur] pus
dolens et aliquot septimanis post purgationem
quo processu podagrici dolores a radice tolluntur
quod ad hunc modum componitur

Cervini sanguinis tres cauthares, quos destilla per alembicum
igne lento tantisper donec phlegma totum ascenderit, et color
ribinus tandem puniceus fiat / per Alganor tum demum ignem
vehementissimo tam diu pellatur donec olei nihil amplius
ascendat / Postremo demum per ignis gradum sublimetur, et quod
sublimatum est, fragi parto vase colligetur, et cum olio misceatur
ac eo perungatur parti dolenti aliquot septimanis
Vinum quod patiens biberit, cum Caryophyllata radicibus et
Croci vulgaris diu adhuc herba viridis est, esse vtere, nec non
expungari debet / Hoc processu podagrici dolores a radice tollunt

Aliud vnguentum ad idem

In nodis sophisticis podagricis vsus sit (inquit noster paracelsus)

Armoniaco cum aceto dissoluto et destillato cum therebinthina et oleo sive
mag. oleum Chrystalli post candem dissipat durities et epis-
sime extractus sui / Aut Cristallus calcinata cum oleo therebin-
thina, sive et oleum salis

Et si morbus retentus est, neque indurauerit, sine in topsos
abierit Munia sola potest curari, scilicet Alligata, et
liquore Munie, intingendo artus, per hebdomadas orto, pro
ratione et natura podagre

De dieta, regimine et ordinatione egroti maxime necessaria

In hoc morbo etiam si medicina optima sit, et in resolvendo, ac depellendo egrediti officium suum faciat, attamen nisi regimen adhibeatur, eo iterum reo redit ut pertribui, ac mutrimenta ita facile tartarum in homine recedat qui antea depulsus per medicinam erat, et ut fortius fortasse, quam antea recedere tartarus iterum incipiat. Primus igitur labor medici erit, ut spiritus coagulationis vincatur, superetur et sic debilitetur, ut amplius coagulare non possit. Secundus ut mutrimenta omnia tam sibi quam potus a tartaro bene purgentur, tartarus in ipsis vicpatz ita ut multum in eum modum perdurantur, ex quo tartarus generari possit. Tertius, ut coagulationis spiritus, ac tartari massa distinguantur, ne alterum ab altero adiuvetur. Si talis ordo ac regimen incipitur certe nec causa nec materia amplius adeerit quo talis morbus generetur. Igitur in primis ~~imprimis~~ ante omnia diligenter observandum est quis spiritus coagulationis adsit, minus naturae, ac proprietatis, sit, ut possit quam hic bene novimus inde etiam postea sciamus quibus, aut quo pacto is spiritus frangi, debilitari ac penitus corrumpi debet. Ut autem ista omnia cognoscantur arte Spagyrica opus est illa enim aut querere docet ac investigare, quicquid in quolibet corpore verondum iacet, sic ut vera probatio per visibilem experientiam oculis apparet et vera materia morbi oculis videri potest, et quasi palpanda exhibetur. Nec minus in mutrimentis visibilis ac sensibilis per dictam autem tartarus sit. Separa igitur salem urine ab humidate, et in isto sale verum indicium et certissimum signum inveniis. Si quis urinam accipit et ab ea tartarum separat, ita ut ab urina tartarum plane segregatur, ib naturam, ac proprietatem tartari

tari

taxi hic plane cognoscet / Sin autem hoc parte medicus signa nō
quesierit, id certe hallucinabitur decipietur, nec aliter urinam as-
picit ac si quis bovis oculis monstrum ignotum aspicit / Ille igitur
quo digni modo de tartaris queremus, et sit perspicillis in fundo uri-
ne perspiciendus est / Illud enim sciendum quemadmodum extrinsecus videri
ab ex nitro urine salem nitri fieri, et per illum salem denuo nitri
naturam cognosci / sic quoque primum ex urina nitrum fit, oportet
salem ex humiditate extrahi, et hic spiritus salis, corporaliter bi-
detur et manibus tenetur / hic demum philosophicum iudicium ad-
hibendum, vel physicum, medicum, et Empyricum dicit / Nam preter hac
tria urinae tua inspectio parum prodesit

Per tandem autem Scientiam in mutationibus tartarum queri
debet et cognoscendus est in omni specie tam nibi quam potus invenias
Sicut et loca eius apta cognoscantur, et que eius diversis, que forma
que proprietas ac natura sit, primitus intelligatur / Sicut sor
faile potest, et quilibet nibi species, tartarum ex sit prodeunt notum
ostendat / Sed id nequaquam satis est ad plenum iudicium et ad perfecta
cognitionem / nu ultra predicta omnia, sed etiam cautela requiri-
tur / et ex materia extrahatur, denuo gradus ac qualitates
inspiciantur, cognoscantur que, que similia que non / ultra que
notandum, etiam plura tartari genera in exterioribus mutationibus ~~mu-~~
~~tationibus~~ inveniuntur, quod causam tamen morbo non prebet
sed hic principale mutationis queretur ex quo causa aut
origo morbi est, et id autem omnia ex regimine respiciendum est

Sciendum

Videndum igitur hor quasi pro maxima / & uiquid mutreq dat, id
tartarum quoq dat / Quib enim uinis fallitur, et aut fall tartarean
materiam in se habet, et ultima uinis maltina tartarum / et in for
oniib rebus sita est, quod stomachus ibi in Albali persistit / aliab enim
tartari generatio non fit. Videmus igitur patria sua tartara, to
rumq proprietates penitus in genere primo predictas / deinde spetinq
re quoq singularum ibi ac perlustrum speciem naturas, ac qualitates cog
nosiat. Cui hor examine bene experitatus medium fuerit, et deinde
tartarea agritudines ei forte obuenerint, sciet minuere ex sale uri
ne prebam facere, sic ut alterum alterum opponere, et ne alio aliud
construere sicut genus ad inferiorem construitur, et que nobilior sit ex
tanti / Esto igitur modo medium tartarean agritudinem inferiori
cognoscet ex, quo iste tartarus generatus sit ex ibo ne an ex potu,
id est indirin ex, prima sumat, et sciat quale ua genus tartari id
sit, imo que species etiam, et sic mutrimenta probet diligenter
tractatq que mutrimenta cu tartaro illo conuenint / et sic com
mixtionem extrinsecus mutrimenti cu interno tartaro habeat / Si
genus et species tartari hor modo cognoscitur, tunc illud in regimi
ne amouendum et prohibendum est, ex quo talib tartarus cognoscitq,
et sic locus erit ex oportunitas, et tartarus p medicinam pellatur
ne iterum restat / Si igitur regio aliqua precipuum, ac
peculiare quoddam leguminib, aut fructib, aut potib ge
nus producat, ex quo tartarus contrarior in plerisq, regio
nib incolib generatur, quod animaduertendum diligentior illud
enim genus ex regione ista procenit si remouetur, mag

lorum ipsius aliud ex alia regione genus suggeratur, futurum est ut
tartarus nullus in homine deinceps generetur / Non enim semper
ijs rebus et fructibus utendum quas quaq; regio sibi producit, sed ea
quevenda, que ad sanitatem plus conferunt, etiam si ex alienis et
peregrinis locis petenda / Dir onus speries ibi et potus peculiariter
intelligende sunt ut sit pro cibo deteriore alium minime malum que
ramus / Di in potu petrantem materiam invenerit medium, cum
materiam quoq; non petrantem sitiat, in alio ibi genere, et sor
concedendum, illud prohibendum erit

Notandum ex Aromatibus multum tartari fieri / et qui ex ijs tarta
rus sit, vehementiores dolores parit, q̃ alius tartarus

Zacharus quoq; et mell vbi in stomachum intemperatum peruenerint
plurimum tartari generant / Sed omia in silvis versantia
que ab hominibus abhorrent, ab hominibus non nutriuntur
plurimum tartarosa sunt / Et quo animalia sunt feriores ac
minus domita, eo tartarum ~~pecuniosi~~ periculosiorem durioremq;
ac deteriorem generant / Prestitim etiam quicquid in pet
rosis montibus ac lapidosis locis nascitur, plus tartari strui ad
fert, q̃ quod in consuetis locis sustentatur / et ea tartara omium
durissima sunt / precipue tamen sanguis talium animalium noxen
tissimus / talem naturam ac proprietatem, nempe ex potu et
cibo etiam concipiunt / Capones Rusticos Anates inter anim
alia domestica tartarum facile generant / Pisces etiam ad

tartarum

11

tartarum generandum proclinis sit. Quia legumina tartarosa sint,
Stomachus igitur hominis si talibus impletur, nisi optime sit na-
tura, et nisi avis sequestrandi sit peritissimus, et expulsaniq; na-
tura vortute plurimum valeat, fieri non potest quin tartarum
generet, non tam in vestia q̃ in aliis omnibus vasis tartaricis
Etiam si stomachus optime prout esse debet preparatus ac mu-
nitus est, in trinitatis corporis ministrat, tamen in ip-
so mutrimento tartari prima materia est. Igitur id mutrimentum
lobi ad lora tartarea ponitur ac deinde separatur, ac coagulatur
sit et tandem tartarus ibi generatur, ubi mutrimentum attractum
fuerat, et quia ea mutrimenta non sunt sita in viis emunctorij
sicuti alia secreta solent igitur in ijs locis stantes liquor manet
quasi ex remoris tartaro gor fit, in tamen ibi solum tartarus est
tam subtiliter nempe ibo digesto vt ad ista lora perduci potuerit
in quibus deinde coagulatur ac manet. Ad preparandum igitur
hunc morbum gor intelligendum. Tartarus in stomachum desertus
Stomachi autem officium illud est vt id decoquatur, ac digeratur
quod semel accepit decoquendum, postea etiam sequestrare, et tijere
debeat. Gor si per se stomachus facere nequit, recte adiuvandus
erit, et ita corroborandus, vt nec veneno etiam preservatur,
quemadmodum non mervula non ciconia, ea venenis abhorrent.
Et sic recte stomachus redigi debet, vt quemadmodum struthio fe-
rrum ita hominis stomachus tartarum consumat. Stomachus
igitur ita ad fortitudinem preparandus, vt omnia facile dige-

rere

rere et consumere queat. Et alibus rectificatimib, confortatimib, al-
teratimib, et tali stomachi fortitudine hijs morbis precauere ac
vitari potest / In tali presernatione duo sunt vie / vna in sto-
macho preparando / & altera in tartaro extrinseco adimendo, ne
in hominem per cibum proueniat. Et sic ~~medicina~~ cibus medicina
fit / Primo stomachus preparatur roborator ac fortior effi-
citur, solummodo acetosis esurienis / que quoq; duplicia sunt, nat-
uralia et artificialia. Esurienis acetosis medicina est, que a natura
sua stomachum ita intendit, et appetentem reddit, vt etiam non
edenda edere cupiat, et non digerenda facile digerat / Acetosis
autem naturalis, est acetosis fontalis, id est aque a natura amare
et acetose / Aque et fontes a natura acetose, alius alius in acetosi-
tate sua excellit et superat / Artificialis acetosis est acetosum
vitriolatum / et est in minueralibus et metallis, et talibus stercore
quoque acetosi cum suddi vitriolatab proprietatib in se habent,
id tamen varijs modis. Et sic solum in acetositate digerendi ea
que digmus poculia consistit / Hec sunt que a tartaro morbo
prestruant eum, qui illis in sua dosim, ac in suam qualitatem vti-
tur, vt in sua persona qualitatem diuertenda
Quia cibus totum corpus penetrat et in cibo medicina est, ergo et
medicina, sic commodissime ad omia corporis membra perducitur,
vt sic vbique operetur, et suo officio fungatur / quod per nullum al-
iud directorium tam commode fieri potest. Et perducto modo sit, et
sic hoc modo cibus et potus medicina contra tartara sint.

Quia

Quia igitur ventris primam materiam tartari medicina sint, et
totum corpus penetrant igitur in omni parte corporis, istam primam
materiam ubi inveniunt, vertant depellitque.
Et autem nutrimenta medicina sint, id ita esse debet, ut omni aegro
tanti quicquid appetit, ramus pisces, vinum et ut nihil experpto pre
beantur ac detur, et hoc ideo, nam quo maior est ad edendum
appetitus, eo maior est attractio, et eo natura sortitus, ea nutri
menta in totum corpus attrahit / igitur etiam si illa nutrimenta
quae appetuntur insalubriora ac inmundiora sint, non obstante
eo, danda et concedenda sint / Nam ideo fit ut sic propter nimium
appetitum facilius digerantur ducantur, imo cum loco penetrat,
ubi dolor est / et si in nutrimentum parvum est, in modum qui
sequitur medicina evit / Tyrus in Tyriara non ideo est, ut per se
medicina sit / Tyrus enim pessimum ac noxiissimum venenum est, sed
ideo quidem adest, ut medicinam ducat, corpus penetret, et sic se
in aliis sibi coniungat vires, in omnia totius corporis membra in
agat / sic quoque de nutrimento quod appetitur sentiendum est, no
obstante quod per se noxium forte est, si modo vehementer ap
petitur / Nam cibus qui potus potionis nomine hic venit
et hoc ideo, quia etiam cibus quasi in liquidum potum vertendi debet
Nec enim cibus esse debet ut qui de ulibus frangatur / Immo
crassior detrivior ac impurior parvus, ex quo stercora solummodo
fieri solent, et in qua tartarus est, id est experimentum corpo
ale ab eo, quod vere nutrimentum est segregi ac separari debet /
ut solum nutrimentum sumatur, non nutrimentum cum experimen
to et tartaro simul / Et autem istum cibus aliquis
prebe

peruenit in potionem quasi redigatur necesse est Cibus purgari ac separari a corporalibus excrementis id est a fecibus et tartaro debet in hunc modum, sumendo pro nutrimento tartum ffstab tartum vt medicine fiant sic para Rdde illis Rquilegium spinosum, vissum quercinum Alkali de diua glarea, et cum istis coque et sit tartum in medicinam salis redacta erit vel sic Vt tartum lib bene distillat & contusat tantum farrimina Rquilegij spinosi vissi quercini ana m 2 Rmborum alkali ana vnciam semis Alkali glarei diuae vnciam vnam misceantur, addatur simul in tantum cum salt, vt in cibo fieri solet conditum bene claudatur, coquatur in balneo maris, donec in insulam redigatur, id pro cibo sumatur preter hoc insulam etiam alios cibos, vt pisces &c, si voluptas hominis requirit addere poterit

Potus autem vt vinum aut aliud quod purgari ac separari a corporalibus excrementis, id est a fecibus, et tartaro debet, et ita parari debet, vt et potus et medicina simul sit Quod ita fiat, si silicet tempore vindemie, dum vina nova adhuc sint separantur ac purgantur, et ista causa vinum dum mustum adhuc est, in prima materia adhuc est presertim quo ad tartarum Vt autem igitur sit in prima materia manta et additionibus id fieri oportet istarum rerum, que quodlibet, quod in prima est, in ta retinent Illud igitur vinum qui bibit, in to tartarum non generabitur Nam tessi de tali vino in vase, tartarum fecit sese ponit tamen id in corpore non fit, sed de homine stabilis

exit

-tepit / Simplicia autem hæc efficientia sunt Benedicta Cardo / fillata / Aquilegium spinosum, Cardo Benedictus et horum similia / et hæ herbæ non solum curationem sunt primæ materiæ tartari, sed conser / vationem etiam / de rerum virtute satis dictum est / Aliud septem de granis imperii cum liquoribus mensurat 10 Aquarum Aqui / legii spinosi, capillorum veneris ea mensurat 2. vini musti mensurat 200 ista omnia simul stare paulisper debent / Aliud Nimum, cum Chamepitillate radicibus et Croci vulgaris dum adhuc herba recens est, efficere, nec non expurgari debet

Hic processus fundamentum est et principalissimum (vt ita loquar) in hac arte et est ille processus qui omni modo e parte contra tartarum in regimine et dicta adhiberi debet / Igitur diligenter attendite.

1050

TO
SIR
W.
CBC

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